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such a king was the 10th in succession, such a king the 20th; and when the 10th or 20th king is called for, to be enabled to name him. By the same scheme, any line of poetry called for, can be remembered. All this is done by transferring in imagination the several objects to their respective numbered squares. But this part of the system is of little use. Indeed, the diligent student may by the use of it, astonish an audience who do not understand it; and may thus do in a few weeks, what another could not do in as many years; but the thing of prime utility is to remember dates. To recollect the exact numerical order of events, or of the verses of a poem, can be of very little practical use.

Upon the whole, having diligently attended to Mr. Sams' lectures, I can warmly recommend that part of his system, which I have above mentioned with approbation, to masters of schools, lecturers in colleges, and professional men. On a variety of subjects they would feel its usefulness, if applied with proper judgment, and studied with sufficient care. For here, as in every thing else, nothing is to be had for nothing. If a detail of the particulars of the system would be generally acceptable, I shall give it in some future communication.

MNEMON.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,

ON a visit lately to a lunatic asylum, I witnessed the wanderings of the unfortunate victim of insanity. Popular opinion says, and says truly, that "they have lost their reason." Let us consider how far incongruities of every kind, the victims of superstition among the

rest, may not class with these. The famous story of antiquity respecting the citizens of Abdera comes before me. They found that their fellow-citizen Democritus, not conforming to their systems of faith and practice, had lost his reason: they sent for his friend Hippocrates, the celebrated physician, to cure him. Hippocrates coming and examining his patient, was convinced that Democritus was perfectly in his senses, but that the men of Abdera on the contrary, were the unfortunate victims of insanity.

The Deity, in the constitution of man, in constructing that admirable fabric and composition of body and spirit, brute matter combined with a thinking soul, placed reason atop, as a regulator, to prevent the discordancy of such opposite ingredients. Reason presided, and held her dominion, no doubt, until vices sprung up in the soil of the human heart, and error, rank weed, flourished among the rest, deforming God's garden, which his hand had made. Reason has a strong affinity to light, discovering to man the nature of his being, the nature of the God that made him, and the relation he stands in with respect to his God, and the rest of the creation. Error inclines toward darkness; at least cannot bear the strong light of truth or the suggestions of reason. She gives preference to the prism colours, and pleases herself and her votaries with pictures and plausible semblances of truth: hence arise many deceptions in the world, of which mankind boast, and are willing to attribute to sovereign reason, but which right reason rejects, because not reducible to the standard of truth. These errors are known by the thousand inconveniences they lead into. Let us exemplify: these principles in society called patriotism, national glory, divine right of

kings, and a thousand superstitions which religion sanctions, which involve nations and parties in animosities, tending to confusion, violence, and blood, are all of this kind. Our admirable constitution in church and state, the great boast of statesmen and gowmsmen, who denominate one the last effort of political wisdom, and declare of the other that it came down from Heaven, are perhaps some of them of this kind, tending to absurd, irrational consequences, and evidence that those who maintain them have lost their reason. But as the multitude with the men of Abdera are infected, they are not sensible of it. No mad houses or lunatic asylums are erected for these unhappy victims: they pass one another in the street, they see others like themselves; they have not the smallest consciousness of their unhappy predicament, that they are really in the eye of truth and reason involved and enrolled in the list of insanity.

Restore dethroned reason to her seat and dominion in the human mind; bring her up out of the dungeon where mankind by common consent have cast her, vilified as she has been and basely traduced by religion (so called.) Bring her back: let her display her standard of correctness and purity. Try all your systems both religious and political by it: see how far they quadrature to her rule and standard, man that instant recovers his rank in the scale of created beings. With infinite delight and complacency he looks down with benignant eye on the creatures subject to him; this is humanity: with the most perfect beneficence he greets his fellow of the same rank in existence, and takes him by the hand; this is philanthropy: with the most profound reverence and filial awe he looks up to and contemplates the Divine Au-

thor of his being, and with thankfulness acknowledges the boon, the restoration to the perfectness of reason; this is religion.

A S.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,

VISITING some friends in the county Tipperary, I had a mind to take a view of the cave of Skeenarkina, which implies, I am told, the cave of grey sheep. It is in a hill on the road from Cahir to Michelstown, four miles from the latter and twelve from the former place; two miles distant from Lord Lismore's gothic (new built) structure at Shanbally, and six from Clogheen. I am thus particular, that tourists may know where to find it. The mouth of the cave presents nothing remarkable, you enter it on the north side of the hill, about forty feet above the level of the road which skirts the base of the hill, by a narrow chasm in the rock about three feet wide. You descend by a ladder about twenty feet, from thence descend about twenty feet more along a shelving of loose stones, when the wonders of this subterraneous scenery begin to present themselves, which to see in perfection, you must have five or six men with flams or large candles to accompany and advance before you. When the light is thus judiciously disposed, you will see such scenes of enchantment as scarcely any Eastern tale ever presented to the imagination for Arabian night's entertainment. The whole seems one prodigious petrification, encrusting the solid limestone rock with spars and crystals. Here nature works by unceasing operation, every moment presenting new varieties of this diversified scenery; and what Gray says of the many